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# INDIAN R

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MISSIONARY

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## NEWS BRIEFS

### SIoux MISSIONARY DIES

MARTY, S. Dak., — Father Sylvester Eisenman, O.S., who is edited for building up the Siouxian mission school and church Marty, South Dakota, and who boured for long years among the Sioux of S. Dakota, passed away September 14.

Father Sylvester was born in 191 and ordained priest in the order of St. Benedict in 1916.

Fr. Eisenman was first appointed to Fort-Totten, N. Dak., in 1916. He came to Marty in 1921, where he opened a boarding school in 1924, which he developed to one of the largest and best equipped Catholic Indian schools in the United States. He opened an orphanage at Marty also. He promoted the establishment of a religious community of Indian nuns, the Oblate Sisters of the blessed Sacrament.

### THIRD MISSION CHURCH BLESSED

PHILADELPHIA, Miss., — St. Francis de Sales Church, which will serve the Choctaw Indians in the Pearl River district of Neshoba County, has been blessed by Bishop Richard O. Gerow of Natchez. This is the third church for Choctaws in Mississippi. It cost approximately \$5,000 and seats 100. Before the church was built Mass was offered in the home of Wade Billy, local chief, to whom Bishop Gerow gave special praise for his help to the Missionary Servants of the Blessed Trinity.

### CHIEF NANAWIN SEEKS HELP

POPLAR RIVER, Man., — Chief "Cubby" Nanawin travelled 250 miles to Winnipeg early in October to plead for assistance for the Poplar River Indians, whose children, he said, were in need of fresh vegetables and clothing. The closest source of supply is at Berens River, 80 miles to the south.

However, there was a most successful fishing season this year, wild rice was collected on a commercial basis and a sawmill was in operation on the reserve.

### CHIEF, STOCKMAN HEADS 100-YEAR-OLD FIRM

VANCOUVER, B.C., — Chief Narcisse Batiste George, of the Nakameep Reserve, near Oliver, B.C., arrived in Vancouver with a load of pedigree beef stock. Chief Narcisse operates a ranch begun by his grandfather over 100 years ago. His four sons and daughters help in the round-up of 600 head of cattle.

### DAM LAKE

THE PAS, — Muskrat rehabilitation projects of the white man have so impressed Indians in northern Manitoba they have started one of their own.

Some 20 members of the tribe at Pukatawagan, a tiny trading and trapping settlement 175 miles north of The Pas, have commenced building a dam across the lower end of Burntwood Lake.

The Manitoba Department of Mines and Natural Resources is to lay food into the site, which is 60 miles from the settlement.

### IN INDIAN FAMILY

Leading anthropologists regard Eskimos as merely one kind of North American Indian, both in blood and language.

## FIRST BLACKFOOT ORDAINED



Father Brown, S.J., giving his first priestly blessing June 16, 1948, at St. Ignatius Mission, Flathead Res., Montana.

## MONUMENT ERECTED TO HONOUR CROWFOOT



CALGARY, Alta., — Besides the provincial highway near Gleichen, Alta., 800 Indians and white men stood in a solemn group, facing a small plaque on a stone pillar. The Dominion government was unveiling a monument to Crowfoot, great chief of the Blackfoot (Siksika) Indians who, 71 years ago, brought his warlike tribesmen and their prairie lands into the Dominion of Canada.

This was not Crowfoot's only monument. Ten miles to the east, on his hilltop grave, was another: a tall wooden cross inscribed, "Father of His People." And the greatest monument of all was the prosperous farmland of the 1,700-acre Blackfoot Indian Reserve.

Before Crowfoot's day, the Blackfoot was one of the most unskilled of all Canadian Indians;

he had no permanent home, no agriculture (except for tobacco), no ceramic art and no canoe. War was the tribe's chief occupation.

Chief Crowfoot, born about 1830, astonished and annoyed his own braves by preaching peace. Because of his strong personality, they obeyed him when he forbade scalping, ordered prisoners freed, and made rustlers return stolen horses.

When the red-coated North West Mounted Police came into the West in 1874, Crowfoot questioned them about the Great White Queen (Victoria) and her system of law. Later, when Sioux Chief Sitting Bull urged Crowfoot to join him in routing the white man from the West, Crowfoot turned him down.

Instead, he signed a treaty with the Canadian government, giving up his lands without a fight and promising to put 2,000 Blackfoot braves in the field if the Sioux tried to invade Canada. Said Crowfoot to the Mounties: "Tell the Great Mother we have been loyal and that we know she will not let her children starve."

Crowfoot's people are a long way from starvation. The 8,500 planted acres of their reservation had yielded a bumper harvest of wheat, oats and barley. At least 400 of their fine Hereford and Shorthorn cattle are ready for market. Chief Duckchief, 80, and the tribal council who run the business affairs of the reservation's 135 farming families, expected the year's income to be \$250,000, the best since Crowfoot's treaty with the white man.

Most of the money would go into the Blackfoot fund (now close to \$3,000,000) held by the Dominion government. Some of it would buy more combines, tractors and trucks for the reservation. It would also help maintain the reserve's hospital and repair its sturdy farm homes.

For day to day living the Blackfoot families get along comfortably on what they raise and on the government food guaranteed by their treaties: five pounds of flour and seven pounds of beef a week, three-quarters of a pound of tea a month for each family. There is an annual treaty payment of \$5 cash for each Blackfoot (\$25 and a uniform for the chief). A coal deposit on the reservation, along the Bow River, supplies fuel. Besides, there is another source of income which canny old Chief Crowfoot never thought about: the government pays a baby bonus of \$5 to \$8 a month for each child under 16.

### HUNTED WITH FIRE

Indians hunting buffalo used to set fire to the grass, panicking the animals, and then moved in for an easy kill.

There are two rare white buffaloes living in the United States.

### NORTHWEST INDIANS REJOICE AS FR. BROWN IS ORDAINED PRIEST

HEART BUTTE, Montana — The Indian tribes of the Northwest rejoiced last June when Fr. John J. Brown, S.J., was ordained priest. Father Brown is a Blackfoot Indian, and the first of his tribe to be ordained in the Catholic Church. He celebrated his first Mass at St. Ignatius Mission, on the Flathead reservation, Heart Butte, Montana. His mother and his younger brothers and sisters, ten of them, had the happiness of assisting at it along with the members of the devout congregation of this mission and of others in the vicinity, Kaliapels, Flathead and Blackfeet.

Father Brown was educated in Philadelphia, Pennsylvania; he entered the Society of Jesus in 1935. In 1941, he obtained his degree from Loyola University in Chicago. Then he was appointed teacher and prefect of boys at the Sacred Heart Mission on the Coeur d'Alene Reservation in Idaho, where he spent three years.

### SURVIVORS HOLD CEREMONIAL

Ten Indian survivors of the historic battle of the Little Big Horn staged a ceremonial "powwow" in Custer State Park recently.

The ceremonial was probably the last of its kind as many of the Indians who took part in that famous battle—best known as the Custer massacre—are very old and many are dying off.

The aged Indians, all Sioux, came from reservations in North Dakota, Nebraska, Wyoming and South Dakota.

#### One 98 years old

Oldest of the Indian survivors of the battle—which ended in the death of 275 soldiers of the famed U.S. Seventh cavalry under the leadership of Gen. George Armstrong Custer, was 98-year-old Iron Hawk.

Other Indians who took part in the ceremonial were Black Elk Comes Again, High Eagle, Butcher, Callus Leg, Dewey Beard, John Sitting Bull, Little Warrior, and Pemican.

Highlight of the ceremonial was the "Chief's dance," in which all the survivors danced, probably the last time these Indians will ever get together.

The battle took place on June 25, 1876, when Gen. Custer and his command invaded the Little Big Horn territory in search of "hostile Indians." The U.S. army had planned to trap the Sioux with three armies, one each under Custer, Terry and Crook.

Custer's forces, however, made contact with the Sioux before junction with the other armies. Believing only 800 Indians before him, Custer led his command deep into the Sioux territory and was ambushed by more than 2,000 Sioux Warriors.

Within 30 minutes, Custer and his entire command were wiped out.

After their remarkable victory, the Sioux, led by Sitting Bull and Crazy Horse, dispersed never to rise again as a hostile force against the government.

The battle marked the end of Sioux domination of Dakota territory, their last stronghold.

## RECORD

CATHOLIC PUBLICATION FOR THE  
INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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## Larger Appropriations Needed

Pending the next session of Parliament there is nothing new to comment in regard to the revision of the Indian Act. Matters seem to be at a standstill. The only outward evidence of the goodwill of our legislators is an increased appropriation for Indian Affairs this year, together with a reshuffle of administrative divisions, with corresponding appointments in most Provinces.

In the field of education the Government has done very little to alleviate the current situation. A few school units have been built in each Province, but these hardly compensate for the actual increase in the number of pupils to be accommodated. Compared to school facilities for our white population of Canada, the number of Indian schools, their location and their equipment, generally speaking, fall well below the accepted standards. Fortunately the boarding schools, operated jointly with the Churches, are doing a very great effort to accommodate more pupils than ever, and in making the improvements absolutely necessary with the meager grants allotted for that purpose.

Compared to the rapid advance made in the field of health, through building additional hospitals and nursing stations all over Canada, the effort in educational facilities is far behind. However, if enough money was voted and if a special organization was set up by the Department of Mines and Resources, we are sure that the erection of a larger number of schools and the improvements and additions to already existing day and boarding schools could be made without difficulty.

The excuse brought forward before the war was that there were no available funds, owing to the depression; during the war it was a shortage of help and material; now the war has been over for three years, and while every community in the land has been able to erect new buildings, such as halls, churches, schools, stores, private homes, it seems that only the Indian reserves have been left behind, forgotten as limbo. It would seem that progress ends at the reserve boundary, and that crossing this boundary one falls into a land of never-never, at least fifty years behind the present time.

The perpetuation of this state of affairs threatens to create a real blot on otherwise efficient administration of Indian Affairs in Canada. Build decent roads, modernize the school buildings, help rebuilding the homes of the Indians, open new land for cultivation, bring in telephone service and hydro-electric power where feasible,—then the reserve will be no longer distinguishable from any other community, the Indian will take pride in his improved surroundings and much progress will be achieved.

A more generous appropriation for Indian Affairs and the inception of general improvement program will immediately create an upward trend and in keeping the Indian employed at home the year around, thus substantially improving his economic conditions.

A short trip across the boundary on a neighbouring United States reservation will convince any one that there at least an effort has been made to provide for adequate schools and communications in almost every State. Are we to be condemned to wait forever for the utopic day when the Indian reserve will be no longer distinguishable from the surrounding communities, having at least equal material advancement?

The answer lies with our Government as well as with the Indians themselves.

## An Indian Statesman

A cairn unveiled recently at Blackfoot Crossing, near Gleichen, Alberta, honors the memory of a distinguished Canadian and points up the fact that the West was not built by whites alone.

Pre-eminent among the chiefs of the Blackfoot confederacy, Crowfoot was largely responsible for preserving the peace at a critical period in prairie history. His attitude was the more remarkable in view of the fact that he foresaw the effect of advancing settlement on the game which had always provided the Indians with a livelihood. As he had predicted the buffalo herds disappeared from the prairies and the tribesmen during the critical years were in fact reduced to the margins of starvation.

Shortly after the arrival of mounted police detachments in the West, the Blackfeet turned down a Sioux invitation to join in a great rising, first against the Americans and later against white settlers in Canada. The critical point was

reached, however, a few years later when the Riel rebellion broke out.

The centre of the trouble was Saskatchewan but the situation would undoubtedly have been very much worse if the Blackfeet of Alberta had joined in the attack. Crowfoot's great influence contributed materially to keeping this powerful nation at peace. As a result the history of Western Canada was never marred by the type of bloody Indian war which accompanied the advance of the Americans across the plains.

It is fitting that the role of a great Indian figure in the prairie story should be duly memorialized at a time when the whole position of the Indians within the Canadian community is being carefully reconsidered. (Regina Leader Post)

## Mr. Hoey's Retirement

To a considerable extent Robert A. Hoey has been point man in these years which may be marked in history as a turning point in the story of Canada's Indians. In this recent marked evolution towards the assumption of his full responsibilities of citizenship, Mr. Hoey has been director of the Indian Affairs branch.

From seemingly small details, such as encouraging the exhibition of Indian Craft, to those such as the overhauling of the Indian Act, and the rehabilitation of Indian veterans, Mr. Hoey has been on the job, interested, sympathetic, enquiring, advising.

To be the head of any governmental department which has to do with human beings probably takes all the philosophy and patience that a job can muster. When these human beings are Indians, the Pale Face has to add a large helping of a sense of humor and then perhaps keep on hand an assortment of nails on which to bite.

For instance, Mr. Hoey and his co-workers had no difficulty in building up a market for the craft work of the Indians. But he had all the difficulties there are plus, in inducing his charges to bring in the supplies. An Indian does not need the poet's adjuration to take time off "to stand and stare." When he has enough money on hand for his tea and tobacco he sees no reason whatever to steam ahead with production. Altogether he has not much use for his white brother's scheme of life . . . certainly Indians do not suffer from high blood pressure or stomach ulcers.

It has been Mr. Hoey's endeavour to bring the wards of his department along, so that more of them, many more of them, can take their places in the main stream of their country's life.

In now retiring from the civil service, Mr. Hoey leaves behind the streaks of a dawn that presages a new day for the Indians.

(Winnipeg Free Press, Sept. 15, 48)

## West Coast Fisheries Described

J. O. Murray, O.M.I.

KYUQUOT, B.C. — The Kyuquot Indians are located about two-thirds of the way up the west coast of Vancouver Island. The coast line is rugged, studded with reefs and high rocks. Early sailors called the Kyuquot Sound the graveyard of the Pacific. The name still holds good, for in the past eight months a goodly number of natives and whites have lost their lives in the Sound.

Fall fishing is a big enterprise. The boats, called Seine-boats, valued at \$20,000, carry a crew of four or five. These men eat, sleep and live aboard for as long as a month at a time. The Indians charter boats from the big fish companies. Dog and coho salmon abound in the catch. In a season some thirty to forty thousand fish are caught, valued at \$3 to \$4 each.

This fall the natives taking out Seine-boats are Adolph, Leo and

Arthur Nicolay, August and Mike Hanson and Louis Oscar.

## During the War

In the winter the sea gets very bad. Storms and gales, wind, rain and snow. During the war the Japs sneaked up our way, they even spattered a few slugs on Estevan Light, but missed their target. Their U-boats had surfaced, and when the Japs saw the wintry weather, they took only one look around and hurried back home.

It is during the summer that the sea is on its best behaviour, except when the South-Eastern blows. If a small fishboat is caught in that wind it will soon be swallowed up by the huge waves.

The weather is the most talked-about topic around here. Two-thirds of the native words revolve around the weather. Weather means the difference between wealth and stark poverty.

PILGRIMAGE AT  
LAC ST. ANN

LAC STE ANNE, Alta., — The annual pilgrimage to Lake Ste-Anne, Alta., attracted over 2,500 Indian pilgrims. Father Patrice Mercredi, O.M.I., of MacMurray, Alta., preached to the people. Father Edouard Rheaume, O.M.I., is director of the Lac Ste-Anne Mission and Pilgrimage.

KATONIK ANISHINABE  
ENAKAMIGAK

WIKWEMIKONG, Ont., — The second issue of the "Catholic Indian News," a local monthly for the Northern Ontario Saulteaux Indians of the Lake Superior region is published both in English and Ojibwa. Father O'Flaherty, S.J., Wikwemikong, Ont., is the editor.

## The Spring of Tegakouita

The interesting and edifying story of the saintly Indian maiden, Catherine Tekakwitha, written by a professional writer, will be published in the Indian Missionary Record, beginning in January 1949.

Its publication is made possible through the courtesy of the Very Reverend Fr. Schaffhausen, Provincial of the S.V.D. Fathers, Techney, Illinois, and it is exclusive to the Indian Missionary Record.

RETREAT AT ST.  
PHILIPS

ST. PHILIP'S Sask., — Father Paul Dumouchel, O.M.I., preached a three day retreat in Saulteaux, the Kamsack Agency Catholic St. Philip's, October 20-24. Many came to the retreat, among whom chief Quevezance, his brother and his aged father.

THOUSANDS OF  
ACRES DESTROYED

FISHER RIVER, Man. — Blazing and grass fires destroyed thousands of acres of valuable forest and haying lands in the Fisher River Agency early in October. Many Indian families had to evacuate their homes owing to the threat of fire, and to the dense smoke. A great number of Indian volunteers helped in putting out the fires which started repeatedly during the abnormal dry season.

During the first week of October the situation at Fisher River was very bad until the fires were brought under control. At one time a store at Dallas was threatened but it was saved. The Catholic mission buildings were at no time in immediate danger, though constant watch had to be kept. Father P. Dumouchel, mission at Fisher Branch, helped greatly in transporting women and children into safe areas during the fires. Many Indians were given temporary accommodations in the Fisher River Hospital.

## ACROSS THE BORDER

Many Indians living not far from the U.S. border for seasonal employment during the summer and fall, working in North Dakota and Montana and potato fields. High salaries attracted an unusual number of workers at different points in these States.

HELP HARVESTING  
BEETS

REGINA, Sask., — Movements of about 300 treaty Indians to 200 farm workers from south-west Saskatchewan to assist in the beet harvest in Montana has been announced by Agriculture Minister I. C. Nollet.

Arrangements were made under the Dominion-provincial farm labour agreement, in co-operation with the federal Indian affairs department. Many of the workers are already in the United States. They will probably remain there until November.

Approximately 12,000 acres of sugar beets are to be harvested in Montana.

## PRIMITIVE LIFE

HALIFAX, Sept. 30 (CP) — Canadian navy men, just back from a Hudson Bay cruise, told this one about their visit to a tiny Arctic settlement.

An Eskimo in a kayak paddled out to meet the destroyers Haida and Nootka. A sailor took him a pack of cigarettes, thinking he would probably eat them.

The Eskimo fooled the sailor. Not only did he know what to do with the cigarettes — he produced a lighter to start one.

## "THE PROMISED LAND"

Three thousand acres of Eden valley ranch west of Bighorn River, Alta., were set aside for a week as a subreserve for 140 Indians. Ceremonies marked the occasion and these three squatters of the Stony tribe stand on a piece of land overlooking their home. This ranch, formerly owned by Frazier (Spike) H. American writer, will be the home of members of the Stony tribe who chose to work in the wood river area.

## Veteran's Capable Farmers

— Far LORLIE, Sask., — It's been a bumper harvest on the prairies this year, and among those with every reason to rejoice are a group of about 10 Indian veterans engaged in full-time farming on the File Hills reservation at Lorlie.

— Members of the Peepeekisis band, all have demonstrated their ability to make a success of their farms which they have acquired through the assistance of the Veterans Land act.

— "We are really proud of the splendid manner in which these veterans have re-established themselves," stated Sam B. Holley, assistant agent, Department of Indian Affairs. "They have proved themselves capable farmers, and their excellent crops this year is ample evidence of their industry."

— The average size farm owned by Indian veterans on the reserve is 160 acres, and is well equipped with stock and machinery, houses and out-buildings. Grain threshed this year averaged 25 bushels to the acre for wheat and barley, and 60 bushels to the acre for oats.

### Assistance

— Under the Veterans Land act, an Indian veteran who settles on Indian reserve lands may be assisted financially through the Veterans Land act up to \$2,300. This grant, which after 10 years becomes an outright gift, may be used for the purchase of livestock and machinery, essential building materials, or for clearing the land for cultivation.

— In addition, while waiting for the first crop the veteran may be granted D.V.A. awaiting returns allowances for a period not exceeding his period of service or 12 months, whichever is the less. These allowances range from \$50 per month for single veterans to \$70 per month for married veterans, plus additional allowances for dependent children.

### Triples Yield

— One of the more successful farmers on the File Hills reservation is Gilbert McLeod, ex-army veteran. Established on his farm in the spring of 1947, Mr. McLeod owns a quarter section, with an additional quarter section rented from his father. The first year he threshed over 1,000 bushels of wheat and 1,000 bushels of oats. This year despite the fact that a great deal of this land is in summer fallow, he more than tripled his yield.

— Machinery on Mr. McLeod's farm include a tractor, a six-foot tiller, and a combine. Stock consists of four head of cattle and a team of horses. Mr. McLeod is married. His wife, Dorothy, is a former The Pas girl. They have one daughter, Bernice, 18 months, and live in a six-room frame home erected on the farm property.

— (Leslie Morrison, in Regina Leader Post.)

## MORE DUCKS THIS YEAR

— SWIFT CURRENT, Sask. — An increase in the duck population in western Canada was evident since the 1948 breeding season, R. W. Cartwright, chief naturalist of Ducks Unlimited, said recently.

— "There was a satisfactory improvement over last year in northern Alberta, a slight, but appreciable improvement in northern Saskatchewan, difficult conditions to assess in northern Manitoba but inclined in the plus side," he said.

— "High water levels prevailed over nearly all the observed northern range. This had apparently caused considerable shifting of post-breeding concentrations," Cartwright said.

— A total of 25,667 females, with 160,915 young was tallied this year which is an average of 6.25 per brood. The long-term average is six.

## OLD TRAILS TO VANISH

— REGINA, Sask., — The Indian affairs department has begun operations that will transform the old Indian trails on Saskatchewan's reserves into modern highways.

— Using its own heavy machinery for the first time, the department began road work last week on the Muscowpetung Indian reserve.

— Work began on the road between Balgonie and Cupar. With the aid of a tractor, bulldozer, blade grader and a scraper, workmen began levelling the grade and widening the road on the valley hill. Proper drainage ditches are being dug, to prevent deterioration of the road in the run-off seasons. This is the beginning of 20 miles of highway which will be built across the reserve.

— J. P. B. Ostrander, Regina, regional supervisor of Indian agencies, said this is the beginning of about 1,000 miles of roads that must be built through Indian reserves. He explained that in most of these areas there were no roads at all — travel was over untraveled trails. Operations planned at present will take about five years to complete.

## PROGRESS REPORTED AT W.V.L. MEETING

— Dignity of bearing and clarity and simplicity in answering queries by Chief John Stevenson impressed the audience at a meeting of the League of Women Voters at Regina. Topic of the meeting was "Canada's Indians" and the chief attended the meeting from the Cowessess Reservation near Broadview.

— Chief Stevenson was invited to answer questions during the period which followed addresses given by J. P. B. Ostrander, regional supervisor of Indian affairs for Saskatchewan; Dr. A. B. Simes, regional superintendent of Indian health services at Fort Qu'Appelle and D. Graham Stuart, formerly of the Qu'Appelle and Touchwood Indian agencies.

— When asked, Chief Stevenson said the Indians do not want blanket enfranchisement: the reason for this was lack of education. The Indians do not feel they have sufficient education to cope with the granting of the vote.

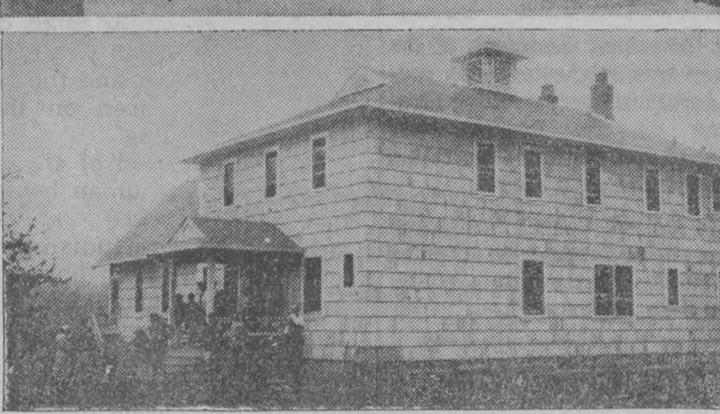
— A full picture of the progress made on reservations since their inception 75 years ago was given by Mr. Ostrander who reminded his listeners of the former life led by the Indians and pointed out they had been forced to learn the white man's mode of earning a living by farming on the reserves.

— A concise address on the medical care at present being given the Indians was given by Dr. Simes, who mentioned "a chest of pills in the agency" was the only stipulation made by the Indians in the original treaty agreements.

— In the early 1920's the first medical appointment in the Indian department was made and great strides have since been made. Glasses are now provided for the children and older adults, free of charge, as are dental treatment, X-rays, pre-natal care, vaccines for tuberculosis and the treatment of T.B.

— Mr. Stuart dwelt on the social characteristics of the Indian pointing out he was a very friendly person and a great sportsman. Mr. Stuart said in his many years' experience he was particularly struck with the ability of the Indian to adapt himself and learn the white man's musical instruments.

## RECENT PHOTOS OF INDIAN NOVITiate



Top picture shows Archbishop Duke, of Vancouver, left, who is greatly encouraging native vocations in British Columbia, with the novices of the Sisters of Mary Immaculate, and Sisters of Christ the King; right, is Father Sutherland, chaplain of the novitiate. Lower photo shows the completed novitiate building at Anaham, B.C. (Postal address is Hanceville, B.C.)

## ANCIENT VILLAGE FOUND

OKLAHOMA CITY — The ruins of a small village believed to have flourished between 400 and 600 years ago have been unearthed in this state.

The ruins were excavated by a University of Oklahoma party. A cone-shaped mound, believed to be a tribal burial place, was found in the centre of the village and ruins of at least five or six huts have been uncovered.

Since some of the houses were built above others, Bell believes the village was ancient. The houses were built by setting poles 12 to 15 inches apart in the ground, weaving brush and limbs through the poles and then plastering the structure with a sort of adobe mixture similar to that used by the Navajos of today. Roofs of the houses were thatched.

### MANHATTAN MYTH

NEW YORK. — The current fable that Manhattan Island, N.Y.,

was sold by the Indians to the Dutch in 1626 for \$24 dollars' worth of trinkets does not seem to be very accurate according to historians.

Manhattan Island was owned by the Canarsie Indians of Brooklyn, but it was the Hackensack Indians of Jersey who sold the island to the Dutch, thus perpetrating a sharp real estate business deal.

The English drove the Dutch from the island in 1664 and in the American Revolution the Yankees put out the British. Manhattan's value is now estimated at over seven billion dollars.

## NEW CLAIM ON BLACK HILLS

ETHETE, Wyo. — The Arapaho Indians are now claiming the Black Hills of South Dakota, basing their reclamation on the 1851 treaty.

So far the original treaty papers alleged to have been buried with the body of chief Friday, back in 1881, have not been found, although the chief's grave had been dug up. Only an U.S. Army medal was found.

### BUFFALO POUNDS

SASKATOON, Sask. — A recent issue of "Saskatchewan History," contains a valuable article by Mary Weekes on the making of a buffalo pound. Daniel Kennedy, of the Assiniboine Reserve, Montmartre, Sask., supplied the information to Mrs. Weekes.

## FATHER GUALBERT AT MARTY

MARTY, S. Dak. — Father Gualbert Brunsman has been appointed superior of the Marty Mission for the Sioux of South Dakota. He was installed October 7th to replace Father Sylvester who passed away recently.

## DISNEY TO FILM HIAWATHA STORY

HOLLYWOOD, — Walt Disney is going to make "Hiawatha." This isn't the first time Disney has scanned the east for cartoon-movie material.

Dick Kelsey, one of Disney's chief staff artists, will spend six weeks touring the Great Lakes region, sketching and documenting the settings of Longfellow's famous narrative poem.

Color camera records will supplement his sketches. The finished cartoon also will be in color.

Kelsey's will be no easy task in this modern era, since he insists he will try "to recapture both the spirit and the look of Hiawatha's land." Every remaining forest, prairie, lake and river associated with the Indian legend will be visited by boat, automobile, train, horse or on foot, he said.

Already the walls of Disney workrooms are bright with preliminary color drawings — rough sketches of the Chippewa hero; his trysting place with the gentle Sioux maiden, Minnehaha, at the Singing Falls; and the tests he underwent in battling evil, pestilence and injustice among the tribes of the Iroquois council.

## FAMILY ROSARY

Two Indian Reservations in the Diocese of Prince Albert have entered into the Crusade with full vigour. Like most of the other reservations in the province, they have their own chairmen who oversee the securing of Family Rosary pledges from every family. Chief Stanislaus Almighty Voice, of One Arrow Reservation, is one of the leading Crusade chairmen. Harry Bighead has been appointed Crusade chairman for the Beardy Reservation.

## NURSING STATION OPENED

OTTAWA, — A growing chain of medical aid posts is being built to serve Canada's Indians and Eskimos all the way from Coppermine on the rim of the Arctic Ocean to Lac Seul in remote northwestern Ontario.

More than a dozen nursing stations have just been completed or are in process of building. In the North West Territories they are located at Coppermine — the most northerly and remote of them all — at Fort McPherson, Fort Good Hope and Fort Norman; in Alberta at Saddle Lake and Driftpile; in Saskatchewan at Onion Lake and Lac la Ronge; in Manitoba at Nelson House, Oxford House, Cross Lake and Island Lake; and in northwestern Ontario at Lac Seul and Osnaburgh House.

The stations are pre-fabricated structures with living quarters for staff and bed space for at least four patients. Full staff for each station is a graduate nurse, a practical nurse and a fireman-laborer. Staff has still to be found for most of the new stations, although some positions have already been taken up. Latest addition to the staff is Miss K. L. Goodman of Winnipeg, formerly on the staff of the Norway House Indian Hospital, who heads the nursing station at Cross Lake.

## WINGLESS PLANES

NORWAY HOUSE, Man. — Indians at this small outpost at the northeastern tip of Lake Winnipeg are offering bush pilots furs and fish for the wings of their aircraft.

They're convinced the planes don't really need the wings.

The reason — late last week a helicopter involved in the search for a United States navy plane missing in northern Manitoba for eight days landed at Norway House after doing reconnaissance work near Kiskittagisu lake to the west.

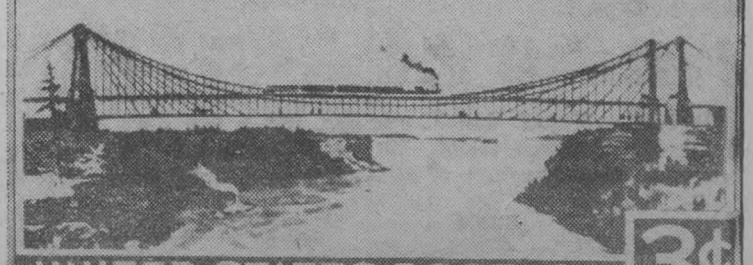
It not only lacked wings; it also landed and took off vertically.

The Indians are wondering why nobody thought of it before.

## STAMPS COMMEMORATE FRIENDSHIP

A CENTURY OF FRIENDSHIP  
UNITED STATES — CANADA

1848 - 1948



The new three cent U.S. postage stamp, shown above, commemorates a hundred years of friendship between Canada and the U.S.A. It was recently placed on sale at Niagara Falls, N.Y.

## QU'APPELLE

LEBRET, Sask., — At the Indian school we welcome our new missionary, Father Gaston Leblanc, who is in charge of the Qu'Appelle Agency West Reserves, replacing Father St-Jacques, now principal at Kenora.

The school opened September 5th. The high school department, with 22 grade 9-10 pupils is located in the North classroom. We have pupils from as far as Cross Lake, Man., (Okimow and Yellowback.)

The school staff is augmented by Mr. Bietz, teacher. Our new cook is Sr. Paquin; Sr. Normandin replaces Sr. Herauf as teacher for the senior girls (grades 6-7). Sisters Pitre and Audet are the matrons in the small boys' department; Sisters Constantin and Champagne, for the intermediate girls, and Sisters Lacroix and Lavallee in the senior girls room.

Among recent visitors at the school: Father Laviolette, of St. Boniface, and Father Louis Moreau, of Chagona, Sask.

On Sept. 14, Mr. Bietz organized a reception for Father Piche, principal, on his birthday. A half holiday was granted.

The school has acquired a new talking machine, also a gasoline generator which will be used to run the movie machine on the reserves where shows will be presented.

FORT QU'APPELLE, Sask., — Matthew Lasuisse, 76, paralyzed for eighteen months, passed away October 25. His wife, Angelique Tanka, his adopted son, Andrew, survived him. The funeral was held at the reservation Church, October 26.

All members of the Sioux Band have signed the Family Rosary pledge. A bazaar netted \$50 for the mission; new pews will be installed in the chapel as soon as material is available. Elms have been planted around the mission grounds. On Oct. 21 a talkie was presented at the hall, by Father P. Piche, principal of the Lebret Indian School.



Mr. and Mrs. Cecil Wojahunta

Eliza Sarah Favel was baptized Sept. 1st, aged 23, she is the daughter of Jos. Favel of Poorman reserve, and was married recently to Cecil Wojahunta.

### Recent Baptisms

CARLYLE. — Mary Geraldine, 6, Mary Verna, 12, Gerald, 10, and Jos. Patrick, 8, all children of John Shepard and Lucy Sammie, of the Whitebear reserve, Carlyle, Sask., on Sept. 5.

PASQUA. — Pearl Rose, daughter of Hubert Gordon, Aug. 31.

PIAPOT. — Vernon Ross J., son of Gaston Anaskan, Sept. 15; Rosemary Joan, daughter of Jos. Carrier, Oct. 1st.

FILE HILLS. — Christopher, son of Jos. Starr, Sept. 2; Linda, daughter of Stanley Desnomie, Sept. 12; Sable Lilian, daughter of Enoch Poitras, Sept. 23.

### Death of Mr. Henry Town

A former teacher of Lebret school, and later clerk at the File Hills Agency, Mr. Harry Town, died suddenly September 21. Mr. Town was born in England. He was postmaster at Lorie when he died. The funeral was held at the Colony church, at File Hills, Sept. 23. A large number of friends and relatives, together with the Lebret school girls choir attended the funeral. The File Indians are losing a very sincere friend. May he rest in peace!

### Family Rosary Crusade

We are pleased to report that the File Hills, Pasqua, White Bear and Standing Buffalo reserves have all, with no exception, pledged themselves to recite the daily Rosary at home.

At the school the month of the Rosary was celebrated with special devotion. Every evening meditation on the Rosary were preached and pictures illustrating the mysteries were shown.

The Lebret School band, and the pupils of Grades 8-10 attended the Family Rosary rally at Melville, Sask., October 11.

## TOUCHWOOD AGENCY NEWS

A meeting of Indians was organized under the auspices of Mr. Castleden at Day Star Indian Reserve (19 families), on October 21, 22, 23. On the 23rd in the afternoon, Mr. Castleden came and spoke to the Indians. When asked by Ernest Bird how many Indians of his reserve were in the Association of Indians of Saskatchewan, John Tootosis could not tell. A couple of Indians came from Manitoba. Most of the people of Poorman Reserve were at the meeting. This reserve is near Day Star. Two or three members of the other five reserves of this Agency were present.

Four resolutions were passed to send to Ottawa. A fiddle dance was held in the same hall at the conclusion of the caucus held in camera and that was the more enjoyed part of the assembly.

### Births

A girl to Albert Kayseass, of Fishing Lake, on Nov. 1st.

A boy, Lloyd James, born Sept. 27, son of Lawrence Desjardins of Fishing Lake.

Joseph Mervin, born Sept. 28, son of Lucien Bruce of Muscowequan Reserve.

Clement Sylvester, born Oct. 26, son of Christopher Ewenin of Poorman Reserve.

Mrs. John Kay (Mary Dora Assoon) became a Catholic on Oct. 29th, thus fulfilling a vow she had made to God a few years back.

### Visitors

Bill Quewezance's family was visiting Gloria and Mary Ann at the Muscowequan Residential School on Nov. 1st.

Recent visitors at Muscowequan's were: Very Rev. Fr. Schaffer, O.M.I., Rev. Fr. Tourigny, superior of the Scholasticate, and Fr. Nogue, Canon Law professor at the same institution.

Brother Lacasse came with a group of boys and Mr. Ruest who now entered the Novitiate of the Oblate Fathers, to study for the priesthood.

Mr. Simpson, our Indian Agent, came to school on an official visit at the end of the month of October, and a few days later, Corporal Playford, R.C.M.P., gave the children a very interesting and familiar talk.

CRANE RIVER, Man. — Fr. Andre Florentin, O.M.I., is now teaching at the Crane River school, north of Dauphin, Man.

## ALBERTA NEWS

### PEIGAN COUPLE EXCHANGE VOWS

The Sacred Heart School Chapel was the scene of an early fall wedding, Wednesday morning, when marriage vows were exchanged between Louise Croweagle and Omer English, at the nuptial Mass celebrated by Rev. Fr. E. Ruaux, O.M.I.

The bride is the eldest daughter of Mr. and Mrs. Charlie Croweagle, while the groom is the youngest son of Mr. and Mrs. Johnny English, two prominent families of Peigan Reserve.



Mr. and Mrs. Omer English

The bride was attended by her younger sister Miss Catherine Croweagle while the groom's brother Mr. Julius English was best man.

Following the ceremony a reception was held in the school hall for 22 guests.

### GREATEST RETURN IN CARDSTON SALE

CARDSTON — A greater sum was realized from the Blood Indian reserve than in any previous auction conducted by Community Auction Sales, Ltd.

A total of 760 head went under the auctioneer's hammer for \$170,124.43, or an average of more than \$223 per animal. The offerings were in good condition and bidding was spirited. Both U.S. and Canadian buyers were present.

Steers brought \$24.75, \$25, \$25.

## KENORA NEWS

### Robert Savage Drowns

Body Recovered From Jackfish Bay on Winnipeg River

The body of Robert Savage a thirty-six year old treaty Indian from the Dalles band, was recovered from twenty-five feet of water in Jackfish Bay on the Winnipeg River, by Constable A. MacGill of the Ontario Provincial Police. Savage was drowned on the night of October 12th when his canoe capsized. The finding of an overturned canoe adrift on the bay led searchers to believe that the unfortunate man had drowned and dragging operations were started on Wednesday morning.

Robert Savage is survived by his wife and four children.

KENORA, Ont. — A bingo held at St. Mary's school netted \$10 for the Indian Missionary Record. Our thanks for the good deed.

RAT PORTAGE, Ont. — Douglas and Lawrence Skeid flew back from Separation Lake recently. Alex Skeid is working on an all weather road which he expects completed this fall. Fred Ogima is recovering from an operation in St. Joseph's hospital.

WHITEFISH Bay, Ont. — Peter Joseph's little son, burnt accidentally, is slowly recovering. Dr. Wolfe gave him plasma. Mrs. James Tom and Mrs. Donald Mandom had successful operation in hospital.

50 and \$25.75; heifers \$22, \$24, \$24.70 and \$24.85; cows \$18.75 and \$21.50; bulls \$19.

### FATHER BALTER DIES

ST. PAUL, Alta. — Father Leo Balter, O.M.I., 50 years a missionary among the Alberta Indians, died August 28. He was a native of Luxemburg. His many writings in Cree, such as his prayer and hymn books and his large collection of sermons will perpetuate the memory of this zealous apostle of the Crees. R.I.P.

### PROSPERITY IN ALTA.

The Blood and Peigan Indians are enjoying unprecedented agricultural prosperity, G. H. Gooderham, Calgary inspector for the Indian affairs branch, said recently.

"Never in the memory of the oldest living Indian has their prairie hay been so luxuriant, the crops so heavy or their animals in such good condition," said Mr. Gooderham.

The Peigan reserve lies between Macleod and Pincher Creek, the Blood reserve between Macleod, Lethbridge and Cardston.

The two tribes have sold \$300,000 worth of cattle this fall, said

Mr. Gooderham. They have 10 acres of heavy rye crop, 9 acres of heavy but late wheat crop and excellent stands coarse grains for stock feed. the first time they have a large surplus of wild hay and have promised 2,000 tons for the frost stricken Fraser Valley in B.C.

### WEDDING AT SACRED HEART SCHOOL



PEIGAN RESERVE — Mr. and Mrs. Edward Crowshoe whose marriage took place in the chapel of Sacred Heart School, September 14, are pictured above with Rev. Father Maurice Lafrance, O.M.I., Principal of the School. The bride, formerly Miss Alice Marie Scragg, is a graduate of this School.

## FORT ALEXANDER NEWS

### HYDRO

A sign of progress is at last visible on the Fort Alexander Reserve, for the water energy of the Winnipeg River has been harnessed to serve the Red man through a hydro-electric transmission line, which is presently finished as far as the Residential School. Obstruction was made by a few members of the Band, who considered the erection of poles along the highway as an intrusion on their inviolable land. Many Indians, though, are waiting anxiously for the welcome day that shall bring to their houses the light and power of the mysterious current.

### NEW STORE

The most modern H.B.C. store outside the city of Winnipeg has been built in Pine Falls on the former land of the reserve. It is vast, brilliantly lighted, conveniently laid out, with a self service grocery department. Indians mingle with the Whites and are equally well served.

The Hudson's Bay Co. occupied a store in Fort Alexander during 149 years. Today A. Adam is using the same store, which is much closer to a large portion of the Band.

The fall distribution of money occasioned many airplane trips to Neangashan where the Indians attended fall celebrations.

Recent visitors in Kenora: Dave Paul, from Laughing Water Lodge, Miss Marie Paypompay, both from Whitefish Bay.

DALLES, Ont. — All men are out hunting; game is plentiful, everything points to a good season. Horace Spencer was hospitalized with a paralyzed throat. Jacob Strong is working at Minatak Lodge. Jimmy Redsky, of Shoal Lake, is now at Brandon, where he expects to train with the local hockey team there.

SEPARATION LAKE. — No less than fourteen Indian guides have been hired in this district alone for the hunting season.

The American Indians used sunflower seed for bread and for thickening soup.

### Indian Hospital

A bush fire threatened the Indian hospital for several days. It was finally put out through extension of hoses from the town hydrants. Just now a large fire addition is being put up for an operation room and for an examination room.

Dr. Brokowski is in charge, when he has to fly to northern reserves, his wife, who is also a physician, replaces him.

### Dies Suddenly

While working steadily in a pulp mill in order to support his family, Joseph Xavier Guimond suddenly fell dead on the floor, Sept. 29. Sturdily built, he was not known any sickness. Master, whom he served well, must have said to him: "Well done, good and faithful servant enter thou into the joy of thy lord." (Mat. 25,21). He is survived by his wife and seven children, three of whom are married and three are taught in the residential school. The sympathetic physician was shown in the generous collection which was taken for Masses to be sung for the deceased.

## LEASK

### Watson-Sand Wedding

LEASK, Sask. — A wedding interest took place on Mistawasis Reserve, Leask, Sask., on Wednesday, Oct. 20, when Lillian Scragg, only daughter of Mr. and Mrs. William Sand of this reserve, was united in marriage to Louis Watson, son of Mr. and Mrs. Louis Watson, also of Mistawasis Reserve. Rev. Father Latour, principal of the Duck Lake Indian School, performed the ceremony. Misses Marguerite and Alice Watson, sisters of the groom were bridesmaids; the groom was attended by John Duquette and Samuel Arcand. After the nuptial Mass a delicious dinner was served to the many relatives and friends. The community hall was filled for this joyous occasion. Chief Dreaver in a few words congratulated the happy couple and wished them good luck in their new venture.

(L. Prince, Contra)

## ROPE LEO I

SAINT AND PROTECTOR



ON THE DEATH OF POPE SIXTUS III, LEO WAS CHOSEN HIS SUCCESSOR AND CONSECRATED SEPTEMBER 29 IN THE YEAR 440.



AT THE TIME, A PERSIAN DREAMER NAMED MANES OR MANICHAEUS FATHERED A HERESY CENTERED ABOUT A DUAL PRINCIPLE OF CREATION—ONE GOOD AND THE OTHER EVIL.



THE INROADS OF BARBARIANS FROM THE NORTH BROUGHT DISORDERS INTO ALL CONDITIONS OF LIFE; PUBLIC MORALITY WAS HARMED.



ATTILA, KING OF THE HUNS, SCOURGED NORTHERN ITALY AND THREATENED ROME. LEO STOPPED HIM IN PERSON.



POPE LEO OBTAINED FROM ATTILA A PROMISE TO WITHDRAW FROM ITALY. 3 YEARS LATER, THE VANDALS UNDER GENSERIC TOOK ROME, AND BEGAN TO PLUNDER IT.



POPE LEO INTERCEDED WITH GENSERIC, OBTAINED FROM HIM GUARANTEES THAT THE LIVES OF THE PEOPLE WOULD BE SPARED.



## The Rescued Twins

By E. G. D.

Leaving the medicine and instructions with the Chinese woman, Sister Helen quickly packed her bag and turned to the sick child lying on the poor bed, placed her cool hand on the worried brow and whispered a few comforting words which brought a half smile to the thin lips of the suffering child; then picking her steps to avoid tripping over a sleeping pig, she passed through the door into the narrow street and, accompanied by Chi Li, one of the senior girls at the Orphanage, walked back to the Convent. Turning the corner of the street which led to the Mission compound, she saw a small group and two rickshaws waiting at the gate of the Orphanage.

"Oh, my" she said to herself, recognizing the signs. "That looks like another sick-call, and a rather urgent one too."

Soon she and Chi Li were in the rickshaws and being rushed through the town. The dying woman, to whose side she was hurried, was a widow, the mother of two babies, twins. Sister remembered having seen her in the church a few times and also in the doctrine class for catechumens, but the woman had not been baptized.

They passed through the narrow streets of this Chinese town she now called "home" and were greeted on all sides by delighted smiles and the word "mo-mo" (Sister) reached her many times. Through the Big Water Gate they went and followed a path into a field. Leaving the rickshaws they

went ahead on foot and reached a poor straw-covered shack.

Stooping low Sister Helen entered the hovel and a glance told her that the poor woman was dying of cholera. Sister quickly prepared and gave the anti-cholera serum, but she knew the woman was beyond medical help, having been without care for a few days.

The woman's lips moved, and there was a pleading look in her eyes. Bending low, Sister heard the gasping words: "My babies! My babies! Mo-mo! Promise to take my babies to the Orphanage!"

With tears in her eyes Sister promised to care for the twins. The dying woman gave a sigh of relief and closed her eyes for a moment. Then she opened them again and begged: "Baptize me, Mo-mo! Baptize me! I believe, I be -- lieve!" her voice fading away.

Quickly Sister poured the saving water over the anguished forehead, while reverently saying: "Mary, I baptize thee in the name of the Father and of the Son and of the Holy Ghost!" The dying lips tried to smile — the head sagged — then "Mary" went to her "new home."

What about the twins? They were very weak after the few days of partial neglect, but the Sisters of the Holy Childhood Orphanage rescued and cared for them. They were baptized Teresa and Francis, ransom names sent by children in Canada. Teresa is not very strong, and may not live; but Francis is a strong fat little fellow.

## DEAD CHICKENS

A lady once wrote to the Department of Agriculture and asked for a little advice on the care of chickens. "Every morning for the past month," she said, "I have discovered three or four of my hens lying on their backs with their feet in the air. What's the cause of this?"

The Secretary of Agriculture spoke to three assistants who called in an Under-Secretary of State and three or four Ambassadors who happened to be standing around. They all put their heads together and sent the lady a telegram. "Your hens," it read, "are dead."

## Once Upon a Time



## SAINT PETER AND THE THRUSH

By Dorothy Blount

One mild March day, St. Peter was walking under the bare trees stroking his long beard and thinking.

High above him a thrush was pouring out a stream of melody to welcome the coming spring. But St. Peter was sad as he listened, for he thought how short and fleeting are any earthly joys.

"Good morning," the Saint said to the thrush who stopped his song to reply.

"Good morning, Father, but I am too busy to talk." And the thrush explained quickly, "Today is my wedding and tomorrow my brother gets married. And I am busy making summer."

The thrush continued his song, and St. Peter looked up at the pale sun and scurrying clouds.

Towards evening the wind began to sigh, and the rain fell in large drops. Then, after midnight, the gale dropped as suddenly as it had risen; and snow began to fall, quietly covering the naked trees and bare ground. The poor thrush, cold and miserable, crouched in an old oak tree and

thought no more of love and spring.

Next morning, when St. Peter passed that way again, the bird had a different story: "Today I die, and tomorrow my brother will also die." But just as he was saying this, the dark clouds parted and a ray of sunshine broke through — just enough to cheer the dropping spirits of the thrush.

However, the thrush had learned his lesson and not even today does he boast of "making summer." Instead, in the month of March you can hear him singing: "Socks and sandals, socks and sandals, for tomorrow it snows. Good socks of cloth and stout sandals of leaves for I go to my beloved . . ."

(All rights reserved, Catholic Truth Society of Ireland)

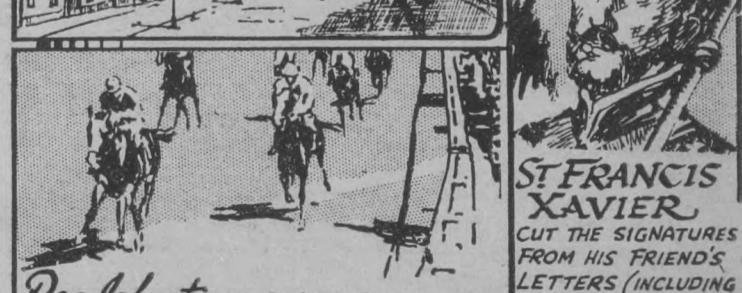
## DIVIDENDS FROM DIET

A well planned lunch box well packed and attractively prepared, pays dividends in the health of day school students. Foods for the lunch box should include four main groups—milk, fruit or vegetables, meat or fish and buttered bread or rolls.

Nutritionists say that substitutes such as poultry, beans, peas, nuts, eggs or cheese are satisfactory for meat. Muffins may be used instead of bread or rolls. The health-minded mother can plan her lunchboxes to include the widest variety and the most tempting taste and appearance.

## FREEZING HARMLESS

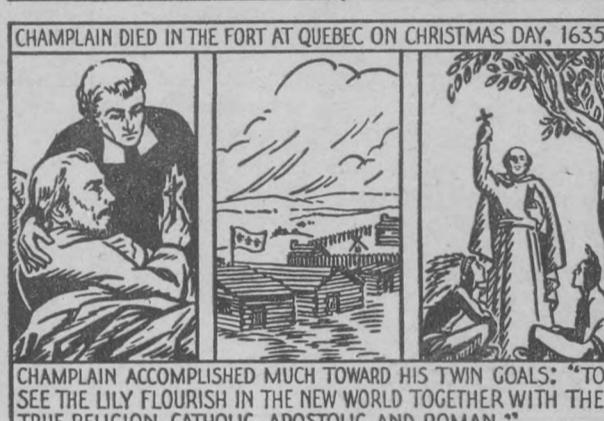
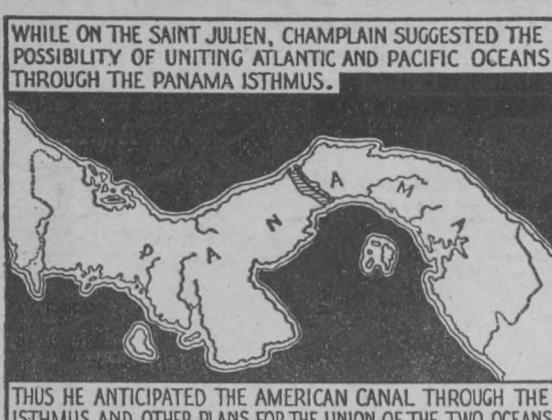
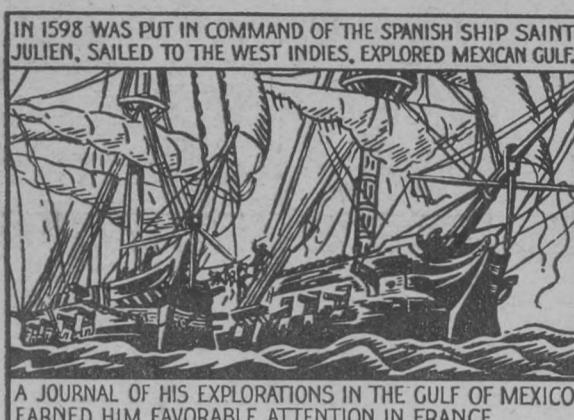
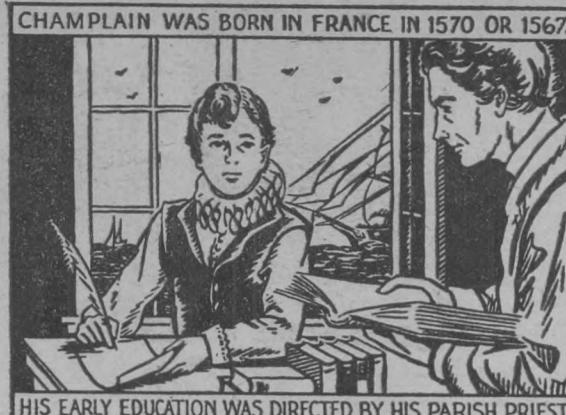
Freezing does not spoil canned foods say scientists. Although it may change color, it doesn't effect wholesomeness.



ST FRANCIS XAVIER  
CUT THE SIGNATURES FROM HIS FRIEND'S LETTERS (INCLUDING STIGNATIUS) WHICH HE RECEIVED WHILE A MISSIONARY IN ASIA AND CARRIED THEM WITH HIS VOW OF PROFESSION ALWAYS ON HIS PERSON. The actual letters were too bulky.

ILL PREC AC H VI AMBULA  
An inscription on Laud's passage WINCHESTER CATHEDRAL, to stop people wandering about during services reads:  
THAT WAY WORSHIPPER THIS WAY PASSER-BY.

**SAMUEL DE  
CHAMPLAIN  
FATHER OF  
NEW FRANCE**



**Larry The Leprechaun**



"Good morning, Mr. Duck," called Larry to the plump little black and white bird floating happily among the tiny chunks of ice.

"Good morning—though I'm not a duck," said the bird. "And really it is good morning — don't you love this nice grey fog?"

"Not especially," said Larry, "but I'm glad somebody does. Do you always live up here in this cold place?"

"Of course!" said the bird. "It's wonderful!"

"You didn't yet tell me what you are?" asked Larry.

"They call me 'Ancient Murrelet,'" said the bird.

"Really?" asked Larry. "You look quite young. What's ancient about you?"

The bird laughed cheerfully. "That's part of my name!" he said. "When I fly, my head feathers sweep back like white hair, and somebody got the idea that I was old. That is why they named me as they did."

"Where do you nest — here in the north?" Larry asked.

"Yes, among the islands somewhere," said the bird. "The Aleutians or some other northern islands."

"You certainly do like to get away from it all," said Larry, looking at the dismal coast line.

"Men find me, even here," said the bird sadly. "They kill thousands of us every year, for food. But we still come, because we like it."

"What do you eat?" asked Larry.

"Small fish and insects, and tiny shellfish," said the bird. "We get a good living from the floating kelp — there are many tiny kelp — there are many tiny creatures there."

"Do you migrate?" asked Larry.

"Yes in, winter," said the murrelet. "At times we go quite far for a migration. But then we come home again — there is just no place like it!"

Larry looked around at the cold landscape. "I guess home is home," he said, "no matter how it looks to other people!"

**DOGS AND WOLVES**

So closely related are wolves to the domestic and other true species of dogs that zoologists have been unable to find any satisfactory differences, says the Encyclopedia Americana. It is a matter of record that American Indians domesticated wolves and that in present times domestic dogs often turn wild and join wolf packs.

**HOLIDAY OF OBLIGATION**

In Canada, December 8, feast of the Immaculate Conception of the B. V. Mary, is a feast of obligation.

**NEW HOSPITAL**

WINNIPEG, Oct. 13. — The Dominion government will build a 70-bed tuberculosis hospital at Norway House for Indians of that northern area at a cost of \$100,000, Health Minister Martin announced here.

**BROUGHT FROM SIBERIA**

The domestic reindeer was introduced into North America from Siberia via Alaska in 1891.

**BIRTH OF REGINA**

"Before the coming of the white man Indians encamped each autumn at a place known as the Old Crossing, in Wascana valley some 12 miles west of the present townsite of Regina. Here they built a pound with wide wings into which they drove the buffalo, slaughtering them for the winter supply of meat and skins. One year when the buffalo had been slaughtered in unprecedented numbers, the bones were so numerous in the pound they had to be removed and piled before the drive commenced. From this pile of bones the Indians named the river 'Ooskuna Cahstakee,' meaning a great heap of bones. Later French trappers and traders called the river 'Tas D'os' or Pile of Bones.

"From the Indian word Ooskuna, the white settlers derived Wascana by which it is known today.

"Upon the coming of the white man a settlement was established near the Old Crossing known as Pile of Bones. However the settlers were anxious to name the place after Queen Victoria and the wife of the then governor general of Canada, the Marchioness of Lorne, a daughter of Queen Victoria, suggested when asked 'Regina,' the Latin word for queen as a suitable name.

The coat of arms bears a Standing Buffalo, symbol of a great Sioux chief.

**INDIAN SUMMER**

... An orange hue the grove assumes, The Indian-summer days appear; When that deceitful summer comes

Be sure to hail the winter near; If Autumn wears a mourning coat Be sure, to keep the mind afloat.

The flowers have dropt, their blooms are gone, The herbage is no longer green; The birds are to their haunts withdrawn, The leaves are scatter'd through the plain;

The sun approaches Capricorn,\* And man and creature looks forlorn....

\* Dec. 22.

**PRAY FOR THE DEAD**

November is traditionally the month during which we should pray in a special manner for the dead. Let us not forget the poor souls in Purgatory....

**COOPERATIVES  
LESSON VI — OPERATING METHODS**

Among the methods practiced in cooperatives, the following are considered of greatest importance:

**1. Selling to the public:** To avoid exploiting the public cooperatives selling to non-member customers, give them a patronage dividend (or refund) usually at half the rate paid to the customer members, placing the difference on the reserve fund of their organization.

**2. Selling at market prices:** Cooperatives prefer to sell their merchandise at the prevailing market prices, and not at the "cost-plus" price (wholesale price plus actual operating expenses.)

**3. Cash buying and selling:** this means no credit, thus effecting substantial savings on costs of operation and achieving financial stability. On the average 15% is lost on credit sales, owing to bad debts. Interest rates on credit usually run up to 10% and 12%. A cooperative is not a loan company.

**4. Policies which favor the cooperatives:** Among these policies we list the following as essential to a successful cooperative:

1. Charging off depreciation and building up a reserve
2. Competent auditing, at least once a year or often
3. Frequent membership meetings
4. Regular reporting to members
5. Educational work organized effectively
6. Practicing neutrality in all matters of religion and politics.

N.B. This ends our lessons on cooperatives. For further information we refer our readers to the following booklets:

a) **FUNDAMENTALS OF CONSUMER COOPERATIVES**, V. S. Alanne, Northern States Cooperative League, Minneapolis, Minn. 1936. 25 cts.

b) **LA COOPERATION**, abbé Arthur Nadeau, Service de Librairie de l'U.C.C., Montreal, P.Q., 1943.

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## The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

### CHAPTER XVI—TRIED BY FIRE

#### Synopsis of the story:

Daniel Little, a Lakota, betrothed to a part Lakota girl, the Doe-Maiden, by his dying grandfather, falls in love with a white woman, whom he later tries to forget because of the vast differences in faith and outlook on life. The Doe-Maiden, in her own quiet way waits for her lover . . . and slowly the barriers that separate them are breaking away, but now not without a deep struggle in Daniel's soul.

The moon was already very high in the skies when the two lovers returned to the LeBegue home. The light shone on the path, in ethereal beauty, casting its radiance on them. A doe and her two fawns were standing near the entrance, as they passed by.

Marianne's head was held erect, her face calm and serene, her eyes full of brightness. She was still whispering to Daniel words of comfort and of hope. Daniel was deeply engrossed, taking in every word as a new life-giving revelation. Indeed he was walking on a new trail, one he never had expected to tread upon. He too walked more erect, and his countenance now spelled determination, his eyes burned with a new fire, for he had received the mysterious gift of faith.

During the days following the strange adventure in the 'cathedral' Daniel found himself like a stranger walking in a foreign world. The words of Marianne affected him very much. It was like a slowly burning fire, which was gradually being fanned into a great blaze, searing his very soul from all impurity and destroying the rubble of the past, leaving a barren ground, ready for a new life. As time went on he realized that he could no longer concentrate, that his mind was a wanderer, aimlessly drifting like weeds in the wind. . . . He had lost all contact with the past, yet the future was still an impenetrable mystery to him. He knew that what Marianne had told him was true, but he could not understand why it affected him so much, and why the strange fire had been burning in his soul.

As he worked in the fields, or alone in his little saddle shop, Daniel meditated. His pal had gone to work at the harvest; Daniel was glad to be alone. He could no longer discuss his problems with Toto. He had not yet learned how to pray to the God which Marianne had revealed to him, and yet he could no longer be satisfied with the vague prayers of his fathers. He felt so unworthy that he dared not speak to the God he now knew. He had now discarded the old raiment, and was experiencing the pangs of spiritual nakedness and want.

He felt intimately a great anguish as he became aware that all the values he had held as worthy of a man seemed to crumble in his conscience, and a voice murmured to him constantly: 'Go! Go! Go away and keep going . . . But where to? His whole body racked with pain, and stifling darkness overshadowed him . . .

He could not find an answer to that urging command. He did not feel he could ever justify himself in taking flight from love. He did not yet realize that the gift of Faith demanded of him the sacrifice of his pride, and that his love demanded, at the same time, the sacrifice of his freedom. The two spiritual experiences caused such a deepening conflict in his soul that Daniel felt like tearing out his very soul.

As the days went by he became more quiet whenever his mind turned to the great Wakantanka he had venerated in his youth. He could not see any logical approach to the religion of the Doe-Maiden, nor did he seek for it. One night he decided to have another talk with Marianne.

It was getting dark, as he arrived at the LeBegue home, he saw the Doe-Maiden sitting alone on the porch. For a moment he hesitated to speak to her:

"Hello, lover!" she murmured with a caress in her voice. "What is new?" Anxiety in her tone of voice betrayed her inner feelings.

Daniel replied quickly: "There is that I have here to ask for your help, Doe-Maiden . . . You know I love you, but what you expect from me is difficult to do."

As the evening went by Marianne began anew her catechism of the Faith, yet Daniel was objecting.

"You see, Doe-Maiden," he said, "I have not read very much. I was taught religion in my youth, but it never did impress me very much. I see now the 'washichus'\* divided among themselves. I hear a radio program from the Catholic Church, I hear another from another Church. The only thing that impresses me is that the Catholics are always so very sure of themselves. I feel they speak, not on their own authority, but in the name of Wakantanka. Yet don't I believe in God? There cannot be different gods for Indians and whites, can there? . . ."

Marianne reflected for some time before answering; then, as if she were inspired by the Holy Spirit, she answered:

"Daniel, my lover, the reason why the Catholic Church is so sure of herself is that she is with Christ, the son of the living God. Every true Christian submits to Him, to His teachings. A true Christian is not proud, but very humble in the presence of God."

Slowly and assuredly, Marianne repeated for Daniel the history of the establishment of the Church, how the Holy Spirit came on Pentecost, and how the Apostles were strengthened in their Faith, and how they went forth to preach the Gospel. She spoke of the courage of the martyrs of the early Church; she told of the spreading of the Church in all parts of the world; she explained how those who died without baptism could be saved.

Daniel listened quietly, asking a word of explanation now and then. His attitude had changed completely. He began to understand what he had never understood before, but he hesitated to give assent. Why should he hurry in such a vital matter, and why should he pledge himself to practice a new religion before he was fully instructed. Yet he had given his promise, and so he let the words of Marianne sink in his mind, to become the subject of further meditations.

"Daniel," she asked suddenly, "you are not listening . . . maybe you are tired. Forgive me please. But I love you so, I want you to

be very happy. There is no need for me to teach you any more. I see in you the great virtues of our race: you are brave, generous, honest and truthful. I know that, whenever you make up your mind, you will be doing what is right."

"Yes, my little Doe-Maiden," answered Daniel, taking her in his arms and kissing her tenderly, "yes, my little maiden, I will ever be truthful and honest with you, and so God help me, I will be brave and generous enough to do what is right when the time comes . . ."

They parted, without saying any more, but Marianne had tears in her eyes, tears of happiness. She had had the right intuition when she had warned her lover: 'Wait and see.' Now she had seen him ready to do anything, not only for herself but for their common God.

\* \* \*

Going back home alone that night Daniel kept revolving in his mind the meaning of everything Marianne had told him. And suddenly as the full radiance of the sun suddenly shines over a hilltop, he saw! He saw the secrets of God's plan, he saw how the scheme of life is laid out, in perfect order, and that whatever he could do was only to follow this plan. If he went against it he would only hurt his own self, his happiness, he would fall into sin . . . As they say in Lakota: 'iehtani' . . . No, he would not commit the sin of unbelief. He would submit to God in all things.

It was like shedding an old garment and taking on a new one. His soul felt free from the shackles of doubt and error. He was thankful now for the devotion the Doe-Maiden had shown him; he no longer blamed her for disturbing his peace of mind.

\* \* \*

The next day, his pal Toto came back to Wood Mountain. Daniel looked sullen.

"Angry with your lover?" asked Toto, almost cruelly.

"No, pal," replied Daniel, "angry with myself. The other night I heard very tender words of love from the Doe-Maiden. My heart weakened when she pleaded with me about religion. And I promised her to become a Christian."

"Well now," replied Toto, "you are already a Christian in your heart, so do not let it worry you."

"What about my own native faith," cried out Daniel passionately, "the faith of my grandfathers for thousands of years, a faith deeply cherished by every true Lakota? What has kept us together, living on and on . . . have we not survived to this day, against every enemy! Tell me, what has kept us together, can you answer me? We have been brave and we have won every battle against famine, war, pestilence, against the white people, we are even growing ever stronger, why, I ask you, why?"

Toto did not answer . . .

\* Washichus — (White men)

(To be concluded)

## TEKAKWITHA ORPHANAGE PUPILS



SISSETON, S. Dak.—The pupils of two of the four classrooms at the Tekakwitha Orphanage are shown here. Top photo shows grade 3 and 4 pupils, with the former Sister Superior; lower photo shows grade 1 and 2 pupils with native Sister Catherine, teacher.

## Legend of The White Water Lily

(DELAWARE INDIAN VERSION)  
By Big White Owl

Once upon a time, when the world was young and fair, and there was no evil in it, a certain tribe of Red Indian People lived near a small lake in a very beautiful valley. The Red Indian People living there, in that beautiful valley, really enjoyed life, because, in those days, it was good and full of wonder and beauty.

Each day as the sun shone brightly, the world was filled with a glorious light, and one could see many beautiful and interesting things in the water and everywhere else. But at night, after the sun went away, only the everchanging moon and the lonely stars were left to give their dim light. And whenever the drifting clouds covered the face of the pale moon, a very bright and lovely star would be shining up there in the mighty heavens. It was so much lovelier than all the other stars, and its ever beautiful reflection could be seen upon the quiet waters.

Now the Red Indian People who lived on the land beside the lake loved this little star so very much, they named it "Wulisso-Alunqua" "beautiful star", and that little star, up there in the wide heavens, felt their love and she longed to be nearer to them . . . So, it came to pass, the little star came down to Mother Earth, and she nestled herself in the heart of the mountain laurel—but the howling wolves and the grumbling bears frightened her so badly she fled and went to the sky place again. In a very short time she found out to her sorrow that she could not be happy there. Yes, she became very, very lonely and her heart was full of grief. After many days and nights of enduring this pain and sorrow, once more she left her starry palace and came down to Mother Earth.

This time she nestled in the bosom of a sweet little flower maiden, the little yellow daisy, who lives in the valleys and in the fields. And all the while she lived with the little yellow daisy, the Red Indian People grieved for her, and they mourned for her, they were in great distress. They would smoke the sacred Pipe of Peace, every evening round the family camp fire.

Then, came a certain night, when everything was exceedingly quiet and very dark—not a thing could be seen nor heard. The little star-spirit bade farewell to the little yellow daisy, as she left, ever so quietly, to go to the sleeping lake to rest her loveliness upon its placid surface.

Suddenly it seemed as if all the demons in the world were let loose. The four winds began to blow, and the angry waters sprayed and splashed with terrible fury. The poor little star-spirit was very rudely tossed about, and severely ruffled, by the fighting spirits of the waters and the winds. And while in this state of distress and travail, she cried out in a loud voice to the raging elements and this is what she said: "O, Water Spirit, Dear Water Spirit; please be still and listen to my song. Do take me in your strong and mighty arms and hold me very close. Do press your lips to mine, and I shall be forever thine. O, Water Spirit, Dear Water Spirit; I have come to stay with thee and all things else upon the Earth—forever!"

When morning came the sky blue water of the lake was covered with lovely snow white blossoms, and each blossom held a part of the beautiful star-spirit that came down from heaven to be nearer to the people that she loved so very much. And when the children of the land, the Red Indian People, saw the lovely snow white blossoms resting so gracefully upon the surface of the sky blue water, they were indeed very happy and in unison they cried: "Behold, the beautiful star is now with us in the day instead of the night—Let us gather around the council fire and offer our humble thanks to our "KITCHE MANITOU" for He is very considerate and gracious to His children — the Red Indian People".

And thus it was, dear friends, out of the great darkness, out from the gloom and misery of utter loneliness, came the Indian love flower, the white water lily, to remain forever with the children of the land—The Red Indian People, the First People, the Original People of the New World!

I HAVE SPOKEN

**WALK 50 MILES TO MASS**

Visiting his "congregation" at Silver Basin Yukon Mines, Keno Hill, Y.T., Canada, the Rev. Henri Huybers, O.M.I., former Army chaplain, with a portable altar packed on his back, is ready to continue his hike through his 40,000 square mile parish, 140 miles south of the Arctic Circle. In the photo, he gives his blessing to two of his 116 parishioners, Ta'La, 97-year-old Mackenzie Indian, and her husband, Otsisto, 104. (Their ages are confirmed by parish records at Aklavik.) The Indians walked 50 miles to attend Mass and receive Holy Communion, then walked back the same distance to begin their Winter trapping and fishing.

**MIDGET FOOTBALL LIKE BIG-TIME**

Two midget pigskin teams, in full uniform, engage in a practice contest at Ward Stadium in Kansas City. Sponsored by the Catholic Youth Organizations, the midget conference now boasts 24 fully-equipped teams.

**A NUN OF THE WILD WEST**

Sister Blandina Segale, S.C. pioneer nun, who worked in the wild west is shown in an artist's conception of the historic meeting with the desperado, Billy the Kid, when he raged into a little town in Colorado intent on murdering the village doctors who had refused to give aid to his wounded pals. Sister Blandina, who had administered to the injuries of the outlaws, persuaded him to give up the plan. This is but one of the incidents in the unusual diary of this amazing nun told in the new book, "At the End of the Santa Fe Trail." Sister Blandina died in Cincinnati in the motherhouse of the Sisters of Charity in 1941 at the age of 92. Her order was the first to experience the bigoted action against religious garb in the public schools, in New Mexico in 1894. (NC Photos.)

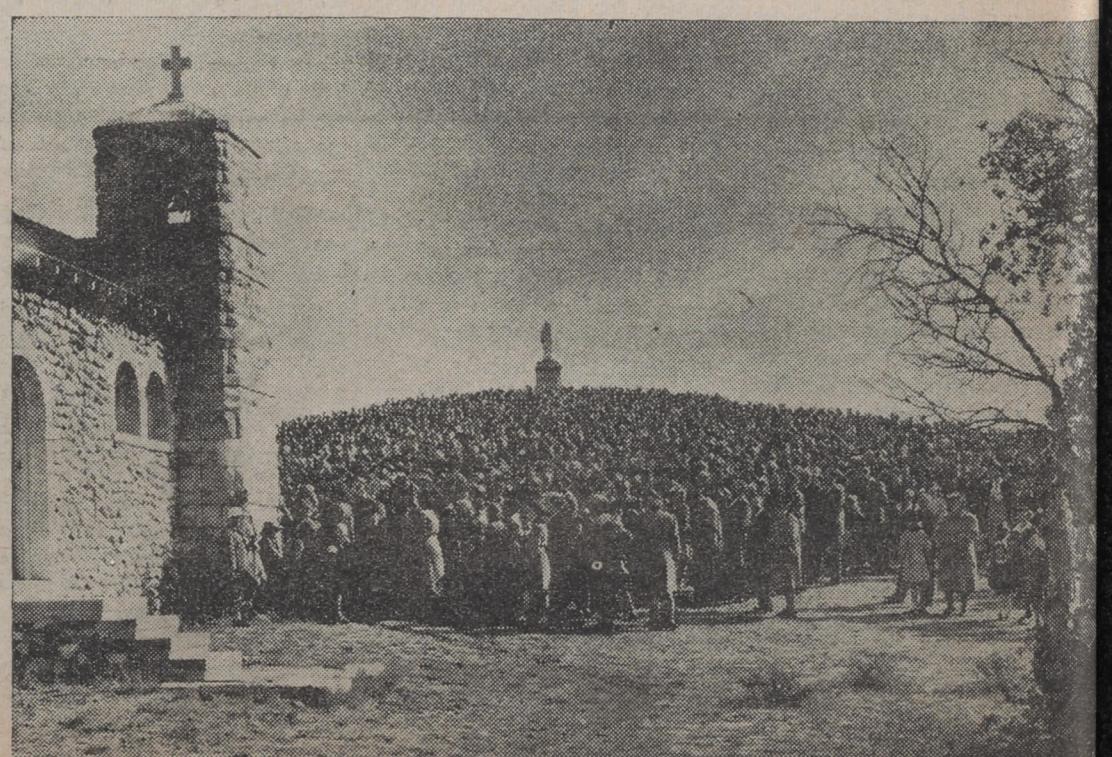
**ALL IROQUOIS CHURCH CHOIR**

Shown here is the all Iroquois Indian choir of St. Regis reservation, situated partly in Quebec and partly in New York State. In center, Father Michael Jacobs, S.J. The choir performed at the recent tercentenary celebrations held in Quebec.

**OVER ROUTE OF EARLY MISSIONARIES**

Participating in the grand parade of the San Francisco Portola Festival and Pageant, a reenactment of the trek of the early Franciscan missionaries in California founding the Missions, were these members of St. Mary's Chinese Girls' Drum Corps wearing their brilliant uniforms in the march. The Corps has never played second in any competition. St. Mary's Catholic Chinese Social Center in San Francisco is conducted by the Paulist Fathers. Photo courtesy of the Call-Bulletin, San Francisco.

(NC Photos)

**ROSARY CRUSADE IN SASKATCHEWAN SUCCESSFUL**

The vast throngs which gathered at the Family Crusade rallies in various Saskatchewan cities indicate the enthusiasm with which the Crusade was organized. Most Indian Families pledged themselves to the recitation of the family Rosary.